

# CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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NO. 26.

## FROM THE PIONEER AND GOSPEL VISITOR. TRUE, AND FALSE RELIGION.

*"If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father, is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."*

James i, 26, 27.

(Continued from page 195.)

Among the numerous denominations of christians, no one, perhaps, has given evidence of such unquenchable enthusiasm, and untiring zeal, as the order of the Jesuits. This enterprising body flourished, for a considerable part of two centuries, in which period, they contrived to make their power felt over a great part of the globe. Their whole policy was founded in an intimate acquaintance with human nature. They knew how to find access to the predominant passions of the heart. They could aid political ambition, in its acquisitions of power—they could weave the garland of literary fame to deck the brow of the aspiring student; to avarice they could offer means for accumulating wealth; they could inspire hopes, from their smiles, and fears, from their frowns, in every grade and class of the community, from the monarch in his palace, to the peasant in his hovel. They shut themselves up in no monasteries, but freely mingled, in the several associations of active life. They could accommodate themselves to all manners and habits; with the bigot, they could affect bigotry, with the liberalist, they could reason down the peculiarities of their creed into a show of liberality of sentiment; they secured the influence of the females, and had power to forward, or hinder various matrimonial alliances. They animated the wife, to enlist to their schemes; the favor of the husband, and the mother, to plant a reverence for their opinions and persons, among the earliest, and therefore most durable impressions of her children;—they sought and obtained an almost entire dominion over the education of youth; their teachers conducted the most humble schools, and presided over the most distinguished seminaries of learning. The works of their authors, from the ponderous tome, down to the little pamphlet, were circulated in all directions; their priests were often those who had been selected from the most obscure, and indigent families, and educated by the charity of the order, and thus, a steadfast adherence to their opinions and rules were secured from numbers of the clergy, by the double tie of prejudices firmly riveted, by a long and restricted course of education, and an abiding consciousness of dependence.

Under the specious pretext, of "advancing the Redeemer's kingdom," instead of their own aggrandizement, vast stores of wealth, were procured from various sources, and deposited in their coffers. The spirit of exclusiveness animated the whole range of their proceedings. Their denunciations were lavished on heretics, and no artifice passed untried, which promised the downfall of whatever opposed their designs. Their power over men's minds, and destinies fell short of scarcely any thing, but omnipotence. All Europe trembled beneath the stately tread of their gigantic influence, while the feet of their missionaries impressed the shores of remote re-

gions. Even the untutored native of the American wilderness, was taught to bow at the nod, and cover at the frown of the stern supporters of "the holy mother church." Such were the Jesuits, among whom were many prodigies of learning, and no doubt, many sincere, well-meaning christians, but who as an order, I believe, it will be generally agreed, at least, among Protestants, formed the most aspiring, energetic, corrupt and dangerous assemblage of men, that ever disgraced the sacred name of Jesus. They attained to the climax of wickedness, and met a just retribution, in a rapid and violent overthrow, and the very name of their sect floats on the memories of mankind, as a thing of pollution, while their history remains as a perpetual warning to the minister of the altar, of the judgment which hangs over him, who dares profane the meek and beneficent spirit of christianity, by lighting in its temple, the "strange fire" of unhallowed self-advancement and party intolerance, and to the guardians of the state, it preaches a faithful exhortation, to bar out from the policy of government, the sacrilegious intrusions of ecclesiastical intrigue.

My design in advancing the considerations I have here brought to view, is totally misapprehended, if I am understood to offer any disparagement to a truly pious engagedness and perseverance. Zeal cannot be too much prized, and commended, when it proceeds from a really benevolent motive, when it is directed to the furthering of a worthy object, and when it is regulated, in all its operations, by knowledge, prudence, and discretion.

"It is good," says the apostle, "to be zealously affected, always, in a good thing." But again he speaks of a "zeal not according to knowledge." The conclusion, I wish my remarks to have on your minds, my friends, is, that we cannot be too active in doing good, we are not to mistake the mere spirit of excitement, which occasionally animates an ambitious sect to advance its peculiar interests for the tranquil and steady operations of that meek, unostentatious, and unrestricted charity, which forms the essence of "religion pure and undefiled."

I pass on to remark, that the cultivation of a depending tone of feeling in the mind, and the exhibition of a formal sanctity and gloom, in the outward demeanor, not only, do not constitute true religion itself, but are no favorable indications of it. I speak thus, because, "disfigured faces," and "sad countenances," were especially alluded to by our Lord, as the peculiar marks of hypocrites; because, too, the general observation of mankind, goes to establish the propriety of his hints, and because I feel that religion has suffered great misapprehension and injury, from the solitary and gloomy dress she has so frequently been made to assume. We have not to visit the abodes of monastic seclusion, to find devotion habited in a studied dress of mournfulness. No, in the promiscuous intercourse of social life, we discover with what success an association can train its members, to a peculiarity of movement and appearance—to the deep-drawn sigh—to the slow, hollow utterance—or when rapid and foaming, to fearful and terrific notes and cadences, to a distended visage, and to a uniform air of solemnity, dejectedness and sorrow. It is true, religion presents solemn truths, and goes to inspire deep feeling; but

deep religious feeling has more appropriate expressions than a *sour* look, a formal air, a sighing utterance, or a canting phraseology. Its proper manifestation is the cheerful performance of the several duties religion prescribes. I would by no means encourage a trifling levity of thought, feeling or deportment; I would only discountenance the idea, that religion is necessarily accompanied by any thing unsocial or forbidding; and we ought always to be suspicious of the depth of a man's understanding, or of the purity of his intentions, when we discover that he would attach to himself importance and respect, by the mere solemnity of his outward carriage.

The experience of mankind will show, that the most grave and formal, are in general very far from being the wisest, or best men. The owl wears the deepest gravity of visage, utters the most desponding notes of perhaps any of the feathered tribe, but has never been valued for profoundness or benefit. The more cheerful songsters of the grove have a power to awaken sensations, far more thrilling and generous. If any man should be cheerful, it is he who confides in the Supreme Being, and who through virtue excludes from his breast an upbraiding conscience.

I observe in the fourth place, that a man may "seem to be religious, and deceive his own heart," in the practice of a religion that "is vain," by mistaking the rigid observance of rites, ceremonies and various outward forms of worship, or animated tones of feeling, for the practice of true religion. I have no idea that the heathen are a more pious people than the believers in christianity; but it is certain that the most zealous christians fall far behind the devotees of Moslem faith, or the poor victims of Hindoo superstition, in devotedness to prayers and sacrifices, and various expressions of religious homage. It is no little commendation to the gospel system, that its founder has sanctioned so few external ordinances, that unimpeded by a load of burdensome ceremonies, it carries its whole weight directly to the heart, and strikes at once on the springs of moral action. Still, in christian communities, a most undue respect is often paid to a few formal acts of religious service.

I know of nothing more common among us, than to hear an individual distinguished from others, as a really pious man, whose sole claim to such a character rests on the facts of his having related a certain routine of feelings which a grave body, who assumed to be good judges of the operations of the holy spirit, agreed to call genuine conversion—of his having been baptized—become a communicant at the Lord's table, and of his occasionally reading scripture, and offering up a prayer in presence of his family or in a religious meeting; while if we become intimately acquainted with him, we may find that he is neither enlightened by christian truth, nor merciful to the poor, nor even just in his ordinary dealings with his fellow men. Yet this man thinks himself vastly more acceptable to God, than his less ostentatious neighbor, who makes not half his professions, but is uniformly a compassionate, charitable, and strictly upright member of society. The one passes in the world for a religious man; and though his brethren of the church are sometimes forced to admit that he seems somewhat too worldly minded, that practically, he does not appear to be quite so good a



christian as he might be, still they maintain, he relates a very satisfactory experience, and they have great charity for him, expressing little or no doubt but that he knows what religion is, and so will finally get to heaven, while the other is called a mere moralist, who indulges the silly conceit that the most efficient means of gaining the approbation of his Maker is to do good to his creatures: and professing christians, though they allow that so far as the trifling matter of morality—of good works, is concerned, he certainly merits esteem—are feign to look fearful for his eternal destiny, and to express pity that so good a man through want of accordance with them in relation to some prescribed dogmas of faith, should render himself constantly obnoxious to the terrible vengeance of a vindictive God. People who think and talk thus at random, ought to be reminded that no train of inward sensations deserves a moment's respect, unless it becomes productive of outward morality—that outward ceremonies are of no value, only so far as they point and incite the heart to just exercises—that the scriptures are of no more consequence to us, than the columns of a newspaper, only in proportion as we apprehend their meaning, receive their instructions, and are thereby induced to live agreeably to their precepts—that though daily acts of religious devotion, when properly appreciated and rightly practiced, are most prolific sources of good order in our hearts and in our houses; yet mere songs of praise, and words of prayer are as idle as the ceaseless breeze, any farther than they serve to promote our advances in practical virtue—and that no sentiments can be essentially defective, which are consistent with uniform uprightness of conduct—that the only just rule for judging the tree, is by its fruit; that as to faith, "His cannot be wrong, whose life is in the right."

Thus, my friends, have I labored in the preceding remarks, to separate truth from error, to discard false views, and to bring to light just ones, in regard to a most important subject; in a word, to discover what are the real, and what the illusory tests, of vital holiness. We have seen that many things pass in the world for true religion, but that appearances are not always realities—that many things are called true religion, but that names are not things, nor in every case, just representatives of things.

Let me conclude this discourse, by giving a summary answer to the questions, what is true religion?—wherein does it consist?—how is it manifested? I reply, briefly, that it is a principle of knowledge, of feeling, and of habitual practice—a principle residing in the rational understanding, and consisting in a right apprehension of the relations in which we stand, and the consequent duties we owe to God and our fellow beings—a principle, imbuing the affections with a love of what is right, and a just abhorrence of what is wrong—a principle animating the will with high and fixed purposes of adherence to unsophisticated conscience—a principle of charity, justice, beneficence and purity, breaking forth from the heart, into a vigorous outward practice and exhibiting the strong and amiable characteristics ascribed to it in the concluding verse of my text—"Pure religion, and undefiled before God the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Our duties then are plain and practicable. To render ourselves acceptable to our Creator, we have but rightly to employ the means he has set before us, for improving our minds in the knowledge of his being, attributes and will, and thence to gain clear ideas of our own duties, interests and prospects, to watch over our hearts and lives, and as far as in us lies, to preserve them from impurity, and sedulously to use our best endeavors for promoting the general welfare of mankind. God has given us high in-

tellectual endowments, and we are bound to make a free and diligent use of them, in searching after truth; but we are to do this, without looking with a scornful eye on our brother, who in the exercise of his faculties, has come to different conclusions from our own. We are to recollect, that however much the sentiments of others are at variance with ours, they can be no more so, than ours are at variance with theirs. We are to be zealous and active in advancing the cause of truth, without becoming bigots to a party, or exhibiting ostentation of righteousness. We are to be seriously impressed with a just sense of our responsibilities, and of the proper character and present and future consequences of human conduct, without sinking into distrust of the supreme goodness, or cultivating an unamiable mournfulness of feeling, or assuming an air of sanctimonious austerity; we are to exercise ardent love to God and man, without degrading ourselves by a feverish unsalutary fanaticism; we are to observe with respectful attention whatever religious ordinances the New Testament prescribes, without becoming cold formalists. In the blended light of reason and the scriptures, we are to distinguish betwixt the operations of the spirit of God and the empty illusions of an excited imagination. We are to strive to cherish in our breasts the spirit that was in Christ, but to banish the spirit of religious sectarianism, bigotry, and phrenzy; we are to have a due respect for our own welfare, without infringing on the rights of our neighbors—and we are to serve our fellow men, without neglecting what is due to ourselves. We are to use the world as not abusing it. We are to be industrious and frugal, and prudent, without becoming avaricious, sordid or mean. We are to strive for eminence in our several employments, without indulging a crafty, intriguing, soul-polluting ambition. We are cheerfully to taste the various innocent enjoyments of life, without suffering ourselves to be vitiated by sensuality. We are to be compassionate and beneficent towards the poor, the sick, and the friendless—to spread fuel on the cold hearth—bread on the naked board—clothes over the shivering body—in a word, if we will be christians, we must copy the stainless example of Christ, the history of whose life is abbreviated into a single sentence, "Jesus went about doing good." It is thus we are to apprehend and practice "pure religion and undefiled." Devoid of mystery, comprehensible and plain, are God's requirements, presenting a path so clearly marked, that the way-faring man, though a fool, need not err therein. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God." EDITOR IN RICHMOND.

#### MISSIONARY SCHEMES.

We extract the following from an article in a late number of the SENTINEL and STAR in the WEST, published in Cincinnati, Ohio. The writer uses strong language, and it is on a subject requiring it.

"The American Missionary Society has been in operation about 22 years, and has expended millions of dollars, and pray what has it done? How many heathen souls have been saved through the instrumentality of these missionaries? I boldly answer not one. And I challenge proof. It is true they boast of having added some to the church, but is this any evidence that they are more secure than they were before, or that they are nearer heaven than they were before they ever saw a missionary, or listened to his strange tales about heaven and hell, God and the devil? What do the missionaries learn the heathen? They profess to carry to them the bread of life, and the joyful news of salvation, yet they teach the heathen that God is an angry God, taking vengeance on those that know not his ways, and

that he will cast into a fiery hell three fourths of the human family! Can this be glad tidings to the poor heathen? Surely not. Can it be possible that the Pagan world, consisting of six hundred millions, are on the very verge of eternal destruction, and exposed to the wrath and curse of an angry God, who without the interference of mercenary priests to warn them of their perilous and awful condition, will consign them, as fast as they pass from time to eternity, to a fiery and never ending hell? If this be the case, not less than fifty thousand souls are daily consigned to this dreadful place of abode, to pass a never ending existence in all the horrors and indescribable agonies of devils and damned ghosts! O my God! if this be a reality why didst thou create man! Non-existence could not have offended thee! Inert matter could not suffer! Millions and millions of creatures, intelligent and sensitive, would not have had cause to curse the moment that gave them existence, as now they will—they must, if in a never ending hell they must burn, and groan, and agonize for ever and ever!

Has the Deity given existence to myriads of intelligent, sensitive creatures, for no other purpose than to torture them in another mode of existence, with indescribable and inexpressible agonies, throughout the endless ages of eternity? Are there indeed six hundred millions of the human family living in the world without a knowledge of God, and of the christian plan of salvation, exposed to the wrath of Jehovah? And is it indeed true that these souls must all perish—die in their sins—be banished from the presence of the Almighty, and consigned to a never ending hell, without the possibility of finishing their sufferings, or having their pains mitigated, unless we collect the shining dust, mould it in coins, give it by millions to priests, and send them out into all the world, to warn the heathen of their awful danger, and admonish them to flee from the wrath to come? Will God save none of the Pagan millions without gold and silver, and a host of missionaries to beg the hard earned pennies of the poor, and to riot in luxury and ease on the bounties of the people, while they teach the heathen their dogmas, and cheat the Indians out of their cattle and lands, furs and skins.

It is urged by the friends of missions, that missionaries have done, and are now doing, much good among the heathen, and ought therefore to be encouraged. In some instances, and to a limited extent, this may be true. But then it must be acknowledged by all who know any thing about the matter, that the benefits resulting from missionary labors are, and ever have been, as a grain of sand to the sea shore, compared with the immense expenditures. But it affords employment to a great number of lazy drones; and the scheme is so eminently calculated to monopolize power and profit, that it will ever be advocated by an aspiring and aristocratical priesthood. On the first of January, 1831, there were connected with the American Board of Missions 234 missionaries, and assistant missionaries. These must all be supported, and that support must come out of the earnings of the honest and industrious citizens of the United States. And there is no remuneration. It is for ever gone. They rear up stately edifices, dress in gorgeous apparel, waste millions in riotous living, and then come and beg for more. Now surely, if we have money to spare, and wish to be benevolent, we might find objects of charity among ourselves on whom to bestow our benefactions, and from whom we might reasonably and with some propriety, expect a rich reward. But alas! charity instead of beginning at home, and seeking objects of benevolence and commiseration, delights to scatter, with a profuse hand, its blessings abroad on those with whom we have no political or social intercourse,



and from whom we never shall reap the rewards of our labor and munificence? How many of our own citizens, nay those that are near and dear to us, are struggling under the stroke of adversity, or wearing out a miserable existence in abject poverty, for want of a benevolent hand to help them, and administer to them the balm of relief? How many talented youths, who now lie buried, like marble in the quarry, and only need the helping hand to clear away the rubbish, and apply a few touches, would emerge from obscurity, shine like the topaz, and become useful members of society and ornaments to our country! But these are all overlooked, passed by, and forgotten in our mad career to christianize the Hindoo, to polish the African, or civilize the Indian! Millions and millions have been expended on these heathen tribes, or children of the forest, to no purpose, while our own native citizens, connected and endeared to us by every social and political consideration, have been left unnoticed, unpitied, and deemed unworthy the cheering and softening rays of charity, or the resuscitating streams of our benevolence!

The American Missionary Society has been laboring among the Indians of North America, and in the Islands of the Pacific, &c. upwards of twenty years, expending thousands in missionary salaries, and on the first of January, 1831, it appears from their own report, that they had gained only about 1,170 heathen converts. In Ceylon, 118, all added since 1821; in the Sandwich isles, 180, added since 1823; and among the Indians 872, more than half of which have been gained within 2 or 3 years past. The salaries for missionaries have amounted during this period to about 700,000 dollars; so that these heathen converts to Calvinism, and other isms, have cost the good people of the United States the round sum of nearly 700 dollars each, independent of all other considerations save that of salaries only. Were we to take every minute of expence attending the scheme, into our calculation, we should find that every heathen soul is worth the precious sum of two thousand dollars! Truly heathen souls are valuable! At this rate, what an incalculable sum, and what a period of countless years, will it require to christianize the six hundred millions of Pagans? Reader, I leave you to make the calculation. The result, though it may astonish you, will no doubt reward you for your pains. And here I will drop my remarks on the missionary scheme for the present, having already extended my thoughts on this subject to a much greater length than I anticipated, or at first intended. At some future period, I shall, in all probability, give you my views more fully on Bible, Missionary, and Tract Societies, &c.

And now I would willingly relieve my indulgent reader from any further fatigue in reading this already I fear tedious communication, could I dissipate my fears of the danger, to which our civil and religious rites are exposed, from an aspiring priesthood. But a love of freedom, and a dread of slavery, urges me to detain you, gentle reader, a few moments longer.

The history of former times furnishes us with lasting monuments of clerical tyranny and oppression, and admonish us to watch with caution and vigilance, every movement of a powerful priesthood. In all countries, and in all times, where the clergy have had an ascendancy of power, the people have been oppressed, and kept in ignorance and mental slavery. We have no security in these would-be "Lords of Creation," but in keeping them at a proper distance from the affairs of State. Whenever and wherever they have been allowed to participate in them, or in other words, to incorporate their religious dogmas into the body politic, they have never failed to destroy or pollute the government, oppress the people, and reduce them to a state of abject dependence.

The clergy of the United States are making rapid advances towards this state of things. They have already gained much power; and this power is rapidly increasing. Unless firmly resisted, it must eventually terminate in the subversion of our happy government. They cannot, they should not be trusted. Depend upon it, nothing is wanting, even now, but a little more power, to crush our civil and religious institutions, and bind the people with clerical cords. Their will is good—they lack as yet, the full force of means; (and may they never get more) but these means are fast accumulating, and stealing on the people unawares.

Look at their ingenious stratagems, and the zeal and assiduity with which they prosecute their unhallowed measures? What exertions have they not made; what schemes have they not invented; what stratagem have they not used, to compass their ends; monopolize power and profit; and gain ascendancy over the minds of the people? What pains have they not taken to direct the consciences of men; control public sentiment, paralyze the powers of the mind, suppress investigation; keep their devotees in ignorance, and conceal from public view their designs? These things are fearfully true, and awfully ominous to the American people.

If then our fears are well founded—if we have just cause to dread that alarming crisis, the worst of all political evils—the *Union of Church and State*—does it not behoove every friend to civil and religious freedom—every one in whose veins the blood of freedom sparkles—in whose bosom the sacred spark of liberty is not extinct—who holds freedom as the greatest blessing which heaven has conferred upon the sons of men—to come forth, assert his rights, mount the watch tower of liberty, sound the trumpet of alarm, and take a firm and decided stand against the daring and wicked encroachments of the enemy? Will the free born sons of Columbia, whose fathers fought and bled, groaned and died, to liberate themselves from the oppressive and galling yoke of British bondage, and gained for their posterity a noble independence, which they have now enjoyed for half a century;—will these heirs of liberty—the favored children of heaven, suffer their dear bought rights to be wrested from them and trampled under foot, by a designing Priesthood?

Will they not awake from their lethargy? Will they any longer slumber at their posts, while the enemy is marshaling and preparing his "half million" to take possession of the field, and is marching with powerful and gigantic strides towards our sacred temple of liberty, to strike the death blow to all our civil and religious immunities, and finally to reduce the now happy subjects of our government to mental slavery and priestly dominion?

O ye favored above all the earth, redeemed from former slavery and oppression by the patriotic exertions of Washington, Marion, and others, whose names still live fresh and strong, and who have been raised by the blessing of heaven to an unparalleled greatness in happiness and prosperity, will you now surrender your rights, and quietly and tamely submit to be bound in priestly chains, to drag out a miserable existence of bondage and servitude, after having so long enjoyed the ravishing delights and fascinating sweets of liberty?"

The history of most lives may be briefly comprehended under three heads—our follies, our faults, and our misfortunes.

#### PROPOSALS

For publishing the *Third Volume (New Series)* of THE EVANGELICAL MAGAZINE, AND GOSPEL ADVOCATE.

Grateful for the approbation and the increased patronage conferred on the Magazine and Ad-

vocate, and conscious of the continued necessity and increasing usefulness of such a work, its Publisher has entered on another volume, which commenced in January, 1832.

As the future may be judged of by the past, we deem it sufficient to say that we will continue to advocate the doctrine of God's universal and impartial grace, and the final reconciliation of all intelligences to their heavenly Parent; and to defend the religious rights of all men against every attack whatever.

The Magazine and Advocate will contain practical, doctrinal, and Moral Sermons and Essays—explanations and illustrations of Scripture—proceedings of Universalist Conventions and Associations—notice of New Societies, Ordinations, Dedications, and religious intelligence generally—Hymenial and Obituary notices—Poetry and Miscellany. It will also admit, for review and examination, well written articles controverting the doctrine we profess, and will endeavor candidly to "prove all things, and hold fast that which is good."

We will freely and fearlessly ferret out and expose every ecclesiastical attempt to control the State or National Governments—to procure the passage of laws favoring one sect in preference to another—to exclude men from or elevate them to, office or power, merely on account of their religious opinions—or, in short, any sectarian plans or practices which may infringe on the rights of conscience, the good of society, or the prosperity of our free institutions.

#### CONDITIONS.

The Magazine and Advocate is published every Saturday, on fine white paper and fair type, in a neat quarto form, each number containing eight pages—the volume four hundred and sixteen—with a complete Index at the close of the year.

Price \$1.50 per annum, in advance, or \$2 if not paid within three months from the time the first number is received. Agents, or companies, paying for eight copies, will be allowed the ninth copy gratis; and so in proportion for a larger number.

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☐ All communications to the Editors must be free of postage.

\* Names of new subscribers must be returned to the Publisher at Utica.

D SKINNER, Publisher and Editor.

A. B. GROSH, Associate Editor.

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Of every description that can be obtained in the United States, are kept constantly for sale, wholesale and retail, at the lowest prices, at the Trumpet Office, 40 Cornhill, Boston.—Among these are Ancient and Modern Histories of Universalism—Balfour's Works in full—Bailou's Works—Smith on Divine Government—Whittemore on the Parables—Petitpierre on Divine Goodness—Winchester's Dialogues, &c. &c. Also, a general assortment of Sermons and Tracts. A Sermon on the Parable of the Rich Man and Lazarus, another on that of the Sheep and Goats. Counterpart to the famous orthodox Tract, called the Strange Thing, which is strange enough surely. One hundred Arguments for Universalism. The proprietor of the Trumpet Office has taken measures to be supplied with a full assortment of all the Universalist Works, published in the United States and in England. T. WHITTEMORE.

N. B.—Universalist Libraries supplied on reasonable terms. A few choice works that can be obtained no where else, are reserved for the use of Universalist Library Associations.

Boston, April 2<sup>d</sup> 1832.



# DUNLAP'S PICTURE OF CHRIST BEARING THE CROSS.

We present another extract from the manuscript lectures delivered by Mr. Dunlap, at the exhibition of his paintings in Clinton-hall.—*N. Y. Mirror.*

"We have said that the historical painter is confined to such circumstances in the composition of his picture as are actually related by the historian, or may be supposed to be probable, and consistent with the facts recorded, or to flow naturally from them.

"The principal feature in this picture is of the last kind. It is no where said by the historian that Jesus sunk under the cross; yet the circumstance is not only probable, but seems necessarily to have taken place, as it accounts for what otherwise appears a discrepancy at first sight in the records given of the events of this period by the evangelists.

St. Matthew says—"After they had mocked him. They took the robe off him, and led him away to crucify him; and as they came out," that is, as I read it, as they were going out of the city, perhaps approaching the gate leading to Calvary, the place of execution, "they found a man of Cyrene, Simon by name, and him they compelled to bear his cross."—Mark says the same, adding that "Simon was passing by, coming out of the country." Probably he had just entered the gate, and meeting the multitude, who were proceeding to Calvary, is astonished to find himself seized upon by the military order of the centurion. St. Luke gives the same account of the transaction, adding, "and there followed him a great multitude of people and of women, which also bewailed and lamented him." But St. John, who was present through the whole of this awful and eventful history, says, "And they took Jesus and led him away. And he bearing his cross, went forth unto a place called a place of the skulls." Thus at first sight, it would appear from John that he bore his cross to the place of execution; but John, knowing that the other historians had recorded the seizing of Simon, omits it. They all agree that he was led forth bearing his cross, inasmuch as no other is mentioned for that office until they found "a man of Cyrene," who was entering the city, "coming out of the country," and the inference is, that "they compelled him to bear the cross, because Jesus sunk under it." We must remember that previously he had undergone the agony in the garden, the sleepless night, the buffeting and mockery and scourging; and that although the mental power was superior to all this, the physical must sink under it; and it appears that there was a predetermination that no miraculous power should be exerted.

The celebrated Jeremy Taylor says, "In some old figures we see our blessed Lord described at the time of bearing the cross, with a table appended to the fringe of his garment, set full of nails and pointed iron, for so sometimes they afflicted persons condemned to that kind of death." And St. Cyprian affirms, "That Christ did stick to the wood that he carried, being galled with the iron at his heels, and nailed even before his crucifixion. And Taylor supposes that the load was taken from him not in mercy, but to prolong life for the last torture; as in modern times wretches are cured of sickness to be delivered to a violent death, when adjudged to such by the law. The painter has assigned another motive, more consonant to humanity—a wish in the centurion to mitigate the sufferings of one so meek, resigned, and unoffending.

Taylor, however, supposes the incident here represented to have occurred; and Dr. Adam Clarke expressly says, "It is likely he bore the cross part of the way, but being exhausted with the scourging and other cruel usage he had received, he was found unable to bear it alone;"

he therefore concludes that Simon was seized to assist him.

It was the practice among the Romans to make criminals bear their cross to the place of execution; hence, as an illustration of the misery inflicted by vice, a Latin author says—"Every kind of wickedness produces its own particular torment, just as every malefactor, when he is brought forth to execution, carries his own cross."

## FROM THE SCRIPTURAL INTERPRETER. THE POETICAL PARTS OF THE OLD TESTAMENT.

A knowledge of the principles of the Hebrew Poetry would open a new source of interest and gratification to many readers of the old Testament, and impart a new attraction to many noble passages. It is of the nature of poetry to require that it be read *as such* in order to the full comprehension and relish of its excellence. It has essential properties distinct from those of prose, which give pleasure because they are regarded as poetical, but which seem to be out of place, if they do not give disgust, when regarded as part of a prose composition. There is a certain style of sentiment and of diction appropriate to poetry, which ceases to give pleasure when used in prose. Those who read the poetical parts of the Old Testament, as if they were prose insensibly lose from this cause a part of the pleasure they are adapted to impart. They do not see and appreciate much that is peculiar in them, and which if perceived would attract their admiration and delight.

Thus much would be true, even though the translation retained no traces of the metrical structure of the original. But it does retain such traces; and herein it differs from the translations made, or capable of being made, from any other language. A translation of the Iliad or Æneid into English prose retains no mark whatever of the original style. It has no peculiarity to distinguish it from any other prose, or to show that it was not translated from a prose original. Yet the knowledge that it was a poetic original is necessary to account for the train of sentiment and the selection of words and images; and it enables the reader to derive a pleasure—an effect perhaps on the imagination, which as mere prose it could not have imparted. The prose translation of Klopstock's Messiah is read as poetry; and would not please as it does were it read as prose. The poems of Ossian translated by Macpherson would be another example in point, if they were *bona fide* versions; as it is, they serve none the less to illustrate my remark.

But, as I hinted, more than this is true of our translations from the Hebrew. They retain palpable traces of their poetic origin. The structure of the Hebrew verse was such that it cannot be lost in translation. The structure of the English sentences is unavoidably and necessarily marked by that peculiarity which Lowth calls the *parallelism*, and which is one of the most remarkable characteristics of the Hebrew poetry. While the Greeks and Romans constructed their verse by certain arrangements of long and short syllables which necessarily disappear in translation. The essence of verse in the former case laid in the words; in the latter, in the sentences. The latter therefore is capable of being transferred to another tongue; which is not the case with the former. A literal translation of the Odyssey does not prove that Homer wrote any thing but prose; a literal translation of Job proves beyond doubt that the original was poetry.

But this fact must be in the mind of the reader in order to his deriving the greatest satisfaction from it. Poetry, if one would receive its characteristic and complete gratification, must be read with immediate cognizance of its artificial

structure and attention to its rhythmical movement. Otherwise it is robbed of its sweetness and grace, and becomes perhaps little better than stilted prose. Who does not know how much of the charm departs from a fine poem when recited by one who pays no regard to the march of the verse and the arrangement of the pauses? Without its rhythm, what is poetry better than prose? Now the essential rhythm and pauses of the Jewish poetry are retained in our version; but if one do not know the fact nor advert to it in reading, he reads as if it were prose, and thus fails of receiving the pleasure which an attention to its metrical structure would impart. Yet I apprehend that the majority of readers are precisely in this state. They do not consider that the songs of Moses and David, the book of Job, and the larger portion of the prophets, are poetical, and that their poetical structure is discernible and palpable even in their English dress. If they did they would read them as poetical compositions, with a new and higher interest, and a new and higher perception of their wonderful beauty. I have witnessed a case in point. The book of Job has been published within a few years by Mr. Noyes, in an amended version, and in a manner to exhibit on its very front its metrical arrangement. The consequence has been that many have found in it a charm which they never perceived before. They have read it with eagerness and delight. Something of this is doubtless to be attributed to the greater perspicuity of the new version, and to the helps for understanding it which are furnished in the notes. But it is no less certain that much is to be ascribed to the new perception of its poetical character, and to its being read consequently in that state of mind in which poetry must be read in order to its being appreciated.

What I have here remarked of the readers of Job, I have found equally true of the readers of Isaiah in Lowth's version. And I infer from it, universally, that in proportion as the poetical character of those and other books is more distinctly observed and considered, the same proportion the interest and gratification in their perusal will be increased. H. WARE, JR.

### EXTRACT.

It never must be forgotten, that 'all things are of God.' He is the beginning and end, the support and head of every thing which exists. Jesus indeed is 'Head over all things to the church;' but the apostle tells us, that he 'was made' so by God. God is the origin and foundation of all. His relation to us he assumed of his own pleasure; he sustains it of his own right and power. Our relation to Him is derived from the very frame of our nature, and the original purpose of our creation. We are his offspring, he is our Creator. In these respects our relation to the Lord Jesus Christ differs. It did not commence with the act of creation, is not founded in the original constitution of nature, but is founded by an express appointment of our Creator and Father. It originates in the purposes of his redeeming love, and is in every respect dependent upon his ordinance. This is amply supported by the perpetual testimony of the scriptures. It is repeatedly asserted in express terms, and every where implied in their language respecting Jesus. Why does he hold the place of Lord and Christ? Because, saith Peter, 'God hath made this same Jesus whom ye crucified, to be both Lord and Christ.' Why does he sustain the important rank of Prince and Savior? Because, saith the Apostle, 'him hath God exalted to be a Prince and Savior?' In a word, whence hath he his name above every name, and why in that name must 'every knee bow, and every tongue confess him to be Lord?' The apostle replies because God hath highly exalted him, and given him that name.



## CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, APRIL 28, 1832.

## NOTICE.

Religious services will be regularly performed on Sundays, in the Orchard-street Church, at half past ten in the morning, at three in the afternoon, and at half past seven in the evening.

## NEW TRACT.

"Life from the dead."

This is Tract No. 257 published by the "American Tract Society." We learn from the New-York Evangelist that it was written by the Rev. Absalom Peters of this city. It purports to be a history of fact, "an authentic narrative." The name and residence are given in the way most usual among those who feel little solicitude to have their stories investigated, viz. "J\*\*\*\* H\*\*\*\*, Esq. is a respectable resident in one of the most picturesque and delightful villages in the Northern States of America." So says the writer. Br. Leavitt of the Evangelist has by some means obtained the secret, and tells us plainly that he is "a man in B——, Vt." We cannot but hint to our tract writers that when they write *truth* it might be well perhaps to speak out plainly. But let that pass. We long ago learned that most of these stories are, to say the least, of suspicious character as to their truth.

The object of the present tract seems to be to celebrate the "striking conversion" of Mr. J—— H—— from *Universalism* to *Christianity*. Among its incidental objects is that which our Limitarian friends are so anxious to make out to the world, viz. that *Universalism* and *Deism* and *Atheism* are alike systems of infidelity. Hence we read in the tract before us;

"He spent most of his sabbaths and evenings in ridiculing religion and in defending various systems of infidelity. Sometimes he was a Deist: he would reject the Bible, but profess to believe in the being of a God, and the immortality of the soul. At other times he would strenuously urge the probability that death would be the end of his being. But his sentiments were more permanently those of a Universalist of the common stamp.

Here was a system peculiarly congenial to his feelings. It spread before him, in prospect, all that his ardent mind could desire, while it imposed no unpleasant restraint upon his life. Tired, therefore, with being blown about with every wind of doctrine, he determined to repose in his sins, under the soothing prospect that, whatever his life might be, all would be well with him at the last. But possessing a mind that was never satisfied to adopt an opinion without what he considered to be proof, he found it necessary to muster his strong arguments. He furnished himself with books for the purpose, and seized upon all the wit and ridicule by which the doctrines of Universal Salvation have usually been defended; and to give his system the appearance of authority, he searched the Bible, and selected passages, and arranged them with great diligence into a system. But I have heard him say, 'Miserable comforters were they all!'

We cannot but notice the manifest desire of the Rev. Mr. Peters to couple Universalists with infidels. Now we would not speak harshly or unadvisedly, but one thing is certain. Mr.

Peters either knows nothing about Universalists or else he wittingly belies them. If he is ignorant it is time he informed himself on the subject. If he is otherwise, it might be well for him to remember that misrepresentation and falsehood and abuse will neither ultimately build up his own doctrines nor injure those of Universalists. The canting style of the above quotation leaves us little doubt of the writer's feelings. But the time will come when Mr. Peters will regret he ever wrote that paragraph.

But we need not pursue the narrative. Mr. J—— H—— is converted from Universalism to Christianity, and here follows his confession which was uttered at a conference.

"My friends and neighbors—I am now fifty-eight years of age, and during the whole of my life, I have served the enemy of souls; and you are witnesses for me that I have done it zealously. I am now determined in humble reliance on the grace of God, that I will serve the Lord as zealously all the remnant of my days. And I humbly ask an interest in the prayers of God's people here, that I may be sustained in this resolution. I have been esteemed a man of truth, and so I have been, in all my intercourse with the world, and you had reason to believe me, when I used to say I was a Universalist. I tried to be a Universalist, and tried to be a Deist, and once thought I was one. But, my friends, I was not. I never was either. I had no rest any where, I never was any thing but an enemy to God."

It turns out most unluckily, we observe, that the hero of the tale spoils the whole story. After having been "a Universalist of the common stamp," as Mr. Peters, his most veracious biographer says, he himself declares he never was a Universalist or even Deist. He of course believed in the moral doctrine of endless misery, notwithstanding which it seems he was a long time, not only notoriously profane, but an abominable hypocrite. We certainly feel surprised that a man believing the glorious and sanctifying doctrine of never-ending woe, should have fallen into such wicked courses; but we are still more surprised that the Rev. Absalom Peters did not discover the exceeding folly of the whole article.

Br. Leavitt speaks of this Tract thus: "The striking conversion of a man, in B——, Vt. of a strong mind, and at 58 years of age, a decided Universalist, but afterwards as decided a Christian." Now Br. Leavitt in the first place says, what he knew was false; for Mr. J—— H—— affirms that he never was a Universalist. And in the second place Br. Leavitt, we think will confess that his comparison was a most luckless one—"at 58 years of age a decided Universalist, (false) but afterwards as decided a Christian," that is no Christian at all, but still a hypocrite.

We envy not the men who can write and disseminate such trash for such purposes. That system of faith must be poor indeed that demands such means to sustain it. S.

## DUTY TO GOD.

"Render unto God the things that are God's." Matt. xxii, 21.

There is an exposition of this passage, sufficiently fanciful it is true, which yet seems not so far fetched as to deserve no consideration. Our Master had pointed out the image and su-

perscription on the Roman denarius, and immediately adds, "Render unto Caesar the things that are Caesar's." It could hardly be forgotten by one acquainted with the Mosaic history of man's creation, that he was made in the "image" of God. His moral and intellectual powers bore a true, if it was but a faint, resemblance to the Deity. The superscription of Divinity was written out upon him. If then it was a duty for the Jews to render tribute unto Caesar, because his image and superscription were enstamped on the penny, how much more should man who was made in the image of God, render himself with all his powers and faculties unto his Creator. This would be only rendering unto God the things that be God's.

Such an exposition, if not legitimate, gains at least some warrant from the language of St. Paul to the Romans. (xii, 1.) "I beseech you therefore, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." S.

## ESTABLISHED RELIGION.

Should any of our readers be unacquainted with the operations, the beauty, and advantages of a Religion prescribed by legal authority, we would invite their attention to the following exhibition of its legitimate effects, in ill-fated Ireland. We have not, it is true, in this country, a system expressly provided for by law, and yet we have a *Tything System*, in principle but little behind those countries where the law has kindly stepped forward in its support, and which is becoming nearly as insatiate in its demands and as impoverishing in its results. It levies its taxes upon the high and low, rich and poor, bond and free, in every devisable way, on any thing and every thing, even to the last "knittings" of decrepid age, and the last parcel of "breadstuff" of virtuous poverty. How important that every energy should be put forth, in guarding us against the indirect effects of this monster; and how much more so, in preserving us from consequences as revolting to humanity, as those depicted below. P.

*The Title System in Ireland.*—The Waterford (Ireland) Chronicle contains a case, furnished by a correspondent, who offers his name to any one desirous of getting it. The case is this:—"Catherine Carrol is a poor woman, living at Sally-truckle, on the Kill Saint Laurence Road, in a wretched cabin, and until this year was never called upon to pay incumbent money. The hand of affliction was upon this poor creature; her son lay in the bed sick—it proved his death-bed—if bed it may be called—the wretched wad of straw upon which he lay. A daughter, too, was lying down ill with a severe cold, with lumps in her throat. The collector called to demand the tax. The wretched woman had not the means of paying it. What was to be done? The whole house did not contain sufficient distrait; but—let me restrain my indignation while I tell it—the poor woman had taken advantage of her children's illness, and of their confinement to their bed, to take off the only shirt and shift they possessed, to wash them, and had hung them unfortunately upon a bush at the door drying at that moment. The eye of an ecclesiastical tax-gatherer is comprehensive, it takes in every thing. He saw the prize, at one fell swoop carried off the shirt of the boy! the shift of the girl! the trowsers of the poor man!!! his stockings!!!



a waistcoat belonging to another child!!!! and an apron belonging to another daughter!!!!—All, all, all, sir, went to make nectar for the wine of a pampered ecclesiastic. But I have not done. The boy died yesterday, and on the bed of death, although this worse than Turkish act occurred on Friday week, this unhappy child knew not the comfort of a shirt, owing to the ruthless system of the church establishments.—His little corpse is now laying naked. The poverty of the parents is excessive." Read this—and let any man say that it is to be wondered at that Ireland should be agitated to its very centre, by the workings of the Law Church.

FOR THE CHRISTIAN MESSENGER.  
VERITAS.

Messrs. EDITORS—In the Messenger of April 14th I find a communication over the above signature in reply to an article headed the "SALVATION OF ALL MEN." It is written with a degree of candor and good feeling that is truly gratifying. The three things named as important in the discussion of religious opinions, are rules, which, if not departed from, will make religious controversy not only interesting, but highly beneficial; as truth, the all-important object to be obtained, will by a strict adherence to them be made manifest to all sincere inquirers. It would afford me pleasure to discuss the subject with a writer of the spirit exhibited by Veritas, did leisure permit, but my time, unfortunately for this, is so occupied I cannot give that attention to it, which the importance of the subject demands. Believing that Veritas, however sincere he may be, has entirely misapprehended the subject, I deem it important his views should be noticed, and would, therefore, under the circumstances before named, request your attention to it on my behalf. Should opportunity hereafter offer I may advert to it myself.

Yours with respect, N. S. R.

REPLY TO VERITAS.

In accordance with the request of our correspondent "N. S. R." we shall offer a few remarks on the article of Veritas, before alluded to, following the order which he himself has adopted.

1. Veritas thinks the salvation of all men is not proved by the fact that God *wills* that salvation. 1 Tim. ii. 4. We are of opinion that the words "saved," "salvation," &c. are often improperly used by all denominations. Among our Limitarian friends it more commonly signifies *rescue from hell*, and with this idea is generally associated the *bliss of heaven*. He who is saved in their acceptation, is consequently not only no longer liable to endless misery, but is also made partaker of eternal joys. We believe this view radically wrong. Jesus was so called because he should "*save his people from their sins*." And in no single passage to our recollection, is there even a hint that Christ saves from endless woe in hell. When, therefore, it is said in Tim. ii. 4, that God *wills* the salvation of all men, we understand it as a salvation from sin, effected by being brought to "the knowledge of the truth." Now this proves only the dispositions of the Deity, if we may so speak, towards the human race. It proves them to be dispositions of kindness and love. And if the Deity be so solicitous for our temporal welfare, we feel confident that he will not forget our eternal interests.

But it is said, the *will* of God, relative to our present sanctification and salvation, is not accomplished, and if it is frustrated *now* and for one moment, it may be frustrated for ever. Veritas will recollect he has acknowledged that "it is undoubtedly true that whatever God *absolutely determines shall come to pass, will come to pass*," and we leave to his reason in candor to decide, whether in the creation of man, God did not *absolutely determine* his future immortality and

blessedness? It seems to us hardly possible that a God of love, who "is good unto all, and whose tender mercies are over all his works," should create a race of intelligent and moral beings without knowing, without *absolutely determining*, that they should be finally holy and happy. Without such a counsel of the Almighty we must think him neither infinite in wisdom, nor perfect in goodness. Nor do we conceive that the fact of temporary disobedience to God's commands can in any way frustrate His will; for he reigns over all, and can so control even the sins of men as to advance the divine glory, and human happiness. The apostle says, "where sin abounded, grace did much more abound." We accord most heartily with the Poet,

"I cannot go  
Where UNIVERSAL LOVE not smiles around,  
Sustaining all yon orbs, and all their laws;  
From seeming Evil still educing Good,  
And Better thence again, and Better still  
In infinite progression."

2. Eph. i, 9, 10, is thought by Veritas to teach that a particular people are "in Christ." St. Paul tells us that "all shall be made alive in Christ." But Veritas has been misled by the rendering of the passage. The phrase "that he might gather together in one all things in Christ," evidently means not that he might gather all things which are in Christ together, for that is already done, but that he might gather all things together in Christ, bring all under one head, &c. This corresponds well with the apostle's declaration that "in the name of Christ every knee should bow, of things in heaven and things on the earth and things under the earth."

3. How Acts iii, 25, is explained by Rev. v, 9, we do not readily see. The promise to Abraham and Isaac and Jacob was explicit. "In thee and in thy seed shall all nations and tongues and kindreds be blessed," and this signifies that *some* out of every kindred and tongue, and people and nation, shall be blessed. Such exposition needs no refutation.

4. Isa. xlv, 22, 23, is plainly explained by Phil. ii, 10. Veritas probably knows that the word in the original rendered "*are incensed*" should be translated in the past tense "*were incensed*," which entirely removes the strength of his objection. However limited the application of the passage was intended by the prophet, the apostle clearly extended it to the whole human race.

5. This paragraph we must take the liberty of informing Veritas needs great explanation before we can give him a full reply. In the first place we ask him to show that the "restitution of all things," does not imply the final salvation of all men. Veritas has buddled together several texts relating to judgment, no one of which has reference to a great day of universal judgment in the future world. He concludes however that then "the wicked shall be 'cast into the lake of fire' and 'destroyed for ever.'" "Then," he says, "will the effulgence of moral glory fill the intelligent universe in the perfect triumph of righteousness, and the eternal discomfiture of iniquity." This savors strongly of the doctrine of annihilation.

6. The allusion to the parable of the supper will by no means convince us that all men will not be finally holy and happy. Besides, Veritas cannot but know that this parable has no reference to the future world. The supper was the gospel kingdom which the Jews rejected. They never entered it nor partook of its blessing, and were destroyed, but we have no warrant to infer that they must be annihilated or endlessly miserable.

7. We recommend our friend to read the Bible carefully, and he will probably learn whether the work of Christ was "actually to save all men."

8. If 1 Tim. iv, 10, does not relate to the eternal salvation of men, but only to "the persever-

ing care divine providence exercises over all men," we conceive it gives us great encouragement for the future. If God's "persevering care" watches over us in this life, if not a sparrow falls to the ground unnoticed by Heaven, if the very hairs of our heads are all numbered, we certainly do injustice to our Father to suppose him indifferent concerning our everlasting well-being.

We conclude by expressing our gratification on receiving so candid an article from an opposing friend. We trust we have not misapprehended him, and shall most willingly correct any error into which we may have fallen. The doctrine of Universalism we most religiously believe, and we feel it not only a duty but a privilege to use our feeble endeavors in recommending it to all men's consciences in the sight of God.

Should Veritas be disposed to reply, the columns of the Messenger will be at his service. If he has *truth* it is our interest to embrace it; if we possess it, we shall find our happiness in its diffusion. S.

We copy the following from the New York Evangelist. We regard it as a specimen of the candor and argument too frequently discovered in our Limitarian journals when they oppose Universalism. The article we *guess* was written by no less a man than Dr. Beecher, the foster-father of the "Christian Soldier," a scurrilous print, in which it first appeared. For the Christian Soldier Br. Leavitt manifests of late a peculiar and increasing attachment. In such a communion of kindred spirits there is something pleasing at least, and we hope for the sake of Universalism, that the Evangelist will in future borrow largely from that pure and unsuspected fountain of weakness, and ignorance, and falsehood, the Christian Soldier. S.

THE SUICIDE.

Universalists (and Unitarians too\*) are often bewailing with crocodile tears, the instances of suicide which they say occur in connection with protracted meetings and revivals of religion, while they altogether neglect to apprise the public of the more than equal number of instances resulting from their own principles. A Universalist minister, or a dissipated Unitarian, puts an end to his life, and he is merely said to have "died suddenly," and a labored eulogy is penned and published; while perhaps the same paper which announces his exit doles out all the circumstances (exaggerated by having passed through 20 hands) of some melancholy wight, who is said to have ended his days in a religious phrenzy. I have seen and heard these things, Mr. Editor, till I am sick of them, and I have a mind to acquaint you with a few facts which fell under my own observation.

In the southern part of Worcester county, Mass. where I at the time resided, there occurred, only a few years since, no less than seven or eight cases of suicide and *all of them professed Universalists*;—in one town, two men by hanging; in another, two females, one by hanging and the other by opium; in a third, three men, two by shooting, and one by hanging; and in a fourth, a young man by shooting.† I could tell you the names of these individuals, and many of the circumstances connected with their death: but this is unnecessary. I rather choose to forward you a short sermon, lately sent me by a friend, which may be supposed to have been preached at the funeral of one of them. You will perceive that it is written with more ability, than the Universalist ministers, in general, are accustomed to display. ALEXIS.

A FUNERAL SERMON.

LUKE x, 37: Go, and do thou likewise.

There is no better doctor than death; no better bail for the fraudulent debtor; no better sa-



vior for the sinner. Who then will wonder that our departed brother exercised his discretionary power of dying when he pleased? What Universalist, on reflection, will not go and do likewise?

Suicide may be defended on several grounds: 1. *It is very convenient.* It ends our sorrows in a twinkling, and our sins in half that time. It saves the trouble of repentance and virtue, expediting us to heaven without. It squares all our unsettled accounts for sin.

2. *Suicide indicates strong faith.* Our brother was aware that "faith without works is dead;" accordingly he enlivened his faith by killing himself, thus showing a practical belief in the "blessed doctrine." Faith is highly meritorious. Happy he who cuts his way into heaven through his own throat—his faith hath saved him.

3. *Suicide is dictated by reason.* This is a world of misery, and all the hell there is: now reason and scripture call on us to escape the damnation of hell; that is to quit this world for the next. Here alas! we are overrun with poverty, jaws, and orthodox preachers. But as Hamlet says,

"When he himself might his quietus make  
With a bare bodkin, who would fardels bear,  
To groan and sweat under a weary life?"

4. *Suicide is a wonderful proof of piety.* It shows, first, that a man has no "slavish fear" of his heavenly father. Again: it shows that the perpetrator does not care a straw for the old bugbears of fire, brimstone, devil, and all that; and to abhor bigoted orthodox dogmas is religion enough for any body. Again: self murder proves that the subject is truly "weaned from the world."

5. *Suicide is sanctioned by the example of many who are now in consequence of it, saints in light.*—Good old king Saul pried open the gate of heaven with his sword, a little before the time.—That noted apostle, St. Judas Iscariot, went to his own celestial place, feet foremost. Crown-inshield, of whom the world was not worthy, hoisted himself up to heaven by the neck, thus saving some trouble to others. Surely it is safe and commendable to walk in the steps, and swing in the halsters of glorified spirits.

A few remarks will conclude.

1. This subject furnishes an unanswerable answer to a cunning argument of the orthodox. When a bigoted old deacon asks you where suicide is punished, if there is no future retribution; you may reply, that suicide is no sin, but an act of wisdom and piety which has translated many a wretch to glory.

2. This subject teaches who are the great benefactors of their race, viz. those who promote suicide by doctrine and practice; and those who kill as many others as they can. Such men people heaven faster than legions of your missionary "soul savers."

3. This subject explains why Universalists are as ready as others to stretch the necks of pirates and murderers. Some narrow minded zealots wonder that we should think any unfit for a polluted earth who are rotten ripe for a holy heaven, and with whom we hope to commune there, though we hang them here. But the fact is, that we do it from love to their souls.

4. The subject teaches us that none but Universalists are entitled to the privilege of suicide. Had our departed brother been a poor half crazy chap, who had been to a four days meeting, and there lost the rest of his brains, and then taken himself out of the way—why then he would have been another proof of the terrible influence of these fanatical revivals. But it "quite alters the case," since he so steadfastly professed the Universalist doctrine, and then sealed it with his blood.

5. The subject teaches an important duty.—Our brother has signally discharged it. His wounds, those "poor dumb mouths," call upon us to go and do likewise. Consistency is a jewel. All consistent Universalists will hurry into blessed heaven as soon as they can. Would you be freed from influenza, duns, bigots, sin, orthodox ministers, and all manner of sorrow? The way is plain—brethren, GO HANG.—Amen.

\*See Unitarian Advocate, for March, p. 114.

† A gentleman informs us that an equal number of cases of suicide by Universalists have occurred in the northern part of the same county.—EDITOR.

#### REV. H. BALLOU.

An elegant likeness of Rev. H. Ballou is to be issued about the first of May, which is to be superior to any one heretofore presented to the public. He will be represented as sitting in a studious posture at a table; the library will be seen in perspective.

#### NEW-YORK STATE CONVENTION.

The Universalist Convention of the State of New-York will hold its annual session in Utica, on the second Wednesday (9th day) of May next. Wednesday will be the day of public worship, and the Convention will continue in session till the business of the council is completed. The following is a list of the delegates appointed to represent the respective Associations, at the approaching session, viz.

*Central Association.*—Brs. Job Potter and S. R. Smith, Ministers, and C. Clark, Springfield, and S. Hubbard, Marshall, (since deceased,) Laymen.

*Mohawk River.*—G. Messinger and S. W. Fuller, Ministers, and Hon. N. Merriam, of Leyden, and Stephen Pratt, of Salisbury, Laymen.

*Black River.*—P. Morse and A. Wood, Ministers, and N. M. Woodruff, Esq. of Watertown, and Homer Collins, Esq. of Turin, Laymen.

*St. Lawrence.*—E. Ballou and B. H. Fuller, Ministers, and D. Mack, and A. C. Low, Laymen.

*Chenango.*—A. Peck and N. Doolittle, Ministers, and A. Chandler, of Pitcher, and F. Bayley, Esq. of Brooklyn, Pa., Laymen.

*Hudson River.*—C. F. Le Fevre and I. D. Williamson, Ministers, and S. Van Shaack, of Albany, and J. C. Kemble, of Troy, Laymen.

*Cayuga.*—J. Chace, Minister, and A. Clark, of Elbridge, and S. G. Crawford, of Havana, Laymen.

Ministering brethren generally are invited to attend.

D. SKINNER, *Standing Clerk.*

#### UNIVERSALIST CONVENTION.

A meeting of Universalists will be held at New Haven, Conn. on the second Wednesday of May next, for the purpose of forming a State Convention. The several Universalist Societies in the State are requested to send Delegates. Ministering brethren and others friendly to the object are earnestly and respectfully invited to attend.

J. BOYDEN, Jr.  
ROBERT SMITH,  
THEOPHILUS FISK,  
JASIEL P. FULLER,  
L. F. W. ANDREWS.

#### ASSOCIATIONS.

The "New Hampshire Association of Universalists," will meet in Lempster, N. H. on the fourth Wednesday in May next.

The "Southern Association of Universalists," will hold a session at Stafford, Conn. on the last Wednesday and Thursday in May next.

The "Green Mountain Association of Universalists," will hold a session at Bennington,

Vt. on the third Wednesday and Thursday in June next.

#### DIED.

In Troy, on Wednesday, the 4th day of April, inst. of pulmonary consumption, Mr. Bela Dexter, in the 51st year of his age. The last two years of his life, he had been much afflicted with sickness, which he bore with great calmness and resignation. A firm believer in the Savior of the world, he contemplated his approaching dissolution with the most perfect composure. He retained the full enjoyment of his faculties to the last moment; trusting in the promises of Him, who has declared his will in the salvation of all—and in peace and charity with all mankind, he gently breathed out his spirit into the hands of him who gave it, in hopes of a resurrection to a life incorruptible, immortal, heavenly and glorious.—*Gospel Anchor.*

#### RELIGIOUS NOTICES.

Br. S. J. HILLYER, will preach at Brooklyn, Sunday, evening, (29th,) in the Court Room, Apprentices Library, Cranberry-street.

Er. B. B. HALLOCK will preach at Middleville, N. J. on Sunday (May 6th,) in the forenoon, and at Camptown in the evening.

Br. L. F. W. ANDREWS, Editor of the Religious Inquirer, will preach at Norwalk, Conn. Thursday evening, May 10th—At Danbury, Friday evening, 11th—and at Newtown on Sunday the 13th.

Br. S. J. HILLYER will preach in Kingston, N. Y. Friday evening, May 4th—in Hudson, Sunday the 6th—and in Cairo, Monday evening, the 7th.

Br. T. J. WHITCOMB, from Hudson, will preach at Brooklyn, Sunday, May 6th, forenoon and evening, and at the Orchard-street Church in the afternoon.

The senior Editor of this Paper will preach at Brooklyn, Sunday, May 6th, in the afternoon, on exchange with Br. Whitcomb.

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## FOR THE CHRISTIAN MESSENGER.

## THE WORLD TO COME.

How oft will pensive memory roam  
To those, who, fled from earthly love  
Have hastened to that better home,  
Our Father has prepared above.  
Oh, sweet the thought that when we die,  
We all shall reach that home of bliss,  
And in a world beyond the sky,  
Unite the broken ties of this.

But if those ties, as some have said,  
Must all be sunder'd from our heart;  
If He who wakes us from the dead,  
Will wake us but to bid us part—  
To meet on His eternal day,  
Then wide as heaven and hell to sever—  
Oh, mercy, mercy!—rather may  
We sleep the sleep of death forever!

'Twill not be thus—we shall not go  
Where *they* are not—the loved of years;  
Without them, heaven would droop with woe,  
And be, like earth, a vale of tears!  
A dreary faith!—O speed the time,  
Thou King omnipotent above,  
When every heart in every clime,  
Shall know Thee as the *God of love*.

C. M. S.

## "THEY THAT SEEK ME EARLY SHALL FIND ME."

BY WILLIS GAYLORD CLARK.

Come, while the blossoms of thy years are brightest,  
Thou youthful wanderer in a flowery maze—  
Come while the restless heart is bounding lightest,  
And joy's pure sunbeam trembles in thy ways!  
Come, while sweet thoughts like summer bud unfold-  
ing.

Waken rich feelings in the careless breast—  
While yet thy hand the ephemeral wreath is holding,  
Which—and secure interminable rest!

Soon will the freshness of thy days be over,  
And thy free buoyancy of soul be flown—  
Pleasure will fold her wing, and friend and lover  
Will to the embraces of the worm have gone.  
Those who now love thee, will have passed forever,  
Their looks of kindness will be lost to thee—  
Thou wilt need balm to heal thy spirit's fever,  
As thy sick heart broods over years to be!

Come, while the morning of thy life is glowing,  
Ere the dim phantoms thou art chasing die—  
Ere the gay spell which Earth is round thee throwing  
Fades like the crimson from a sunset sky!  
Life hath but shadows, save a promise given  
Which lights up Sorrow with a fadeless ray—  
Come—touch the sceptre—win a heart in Heaven—  
Come turn thy Spirit from the world away.

Then will the shadows of this brief existence  
Seem airy nothings to thine ardent soul,  
And shining brightly in the forward distance,  
Will, of thy patient race, appear the goal!  
Home of the weary! where, in peace reposing,  
The spirit lingers in unclouded bliss—  
While o'er thy dust the curtained grave is closing,  
Who would not—*early*—choose a lot like this?

## POETRY.—CHANNING.

Poetry seems to us the divinest of all arts: for it is the breathing or expression of that principle or sentiment which is deepest and sublimest in human nature: we mean, of that thirst or aspiration, to which no mind is wholly a stranger, for something purer and lovelier, something more powerful, lofty and thrilling than ordinary and real life affords. No doctrine is more common among christians than that of man's immortality; but it is not so generally understood, that the germs or principles of his whole future being are now wrapped up in his soul, as the rudiments of the future plant in the seed. As a necessary result of this constitution, the soul, possessed and moved by these mighty, though infant energies, is perpetually stretching beyond what is present and visible, struggling

against the bounds of its earthly prison-house, and seeking relief and joy in imaginings of unseen and ideal being. This view of our nature which has never been fully developed, and which goes farther towards explaining the contradictions of human life than all others, carries us to the very foundation and sources of poetry. He who cannot interpret by his own consciousness what we now have said, wants the true key to works of genius. He has not penetrated those sacred recesses of the soul, where poetry is born and nourished, and inhales immortal vigor, and wings herself for her heaven-ward flight. In an intellectual nature, framed for progress and far higher modes of being, there must be creative energies, powers of original and ever growing thought; and poetry is the form in which these energies are chiefly manifested. It is the glorious prerogative of this art, that it makes all things new for the gratification of a divine instinct. It indeed finds its elements in what it actually sees and experiences, in the worlds of matter and mind; but it combines and blends these into new forms and according to new affinities; breaks down, if we may so say, the distinctions and bounds of nature; imparts to material objects life, and sentiment, and emotion, and invests the mind with the powers and splendors of the outward creation; describes the surrounding universe in the colors which the passions throw over it, and depicts the soul in those modes of repose or agitation, of tenderness or sublime emotion, which manifest its thirst for a more powerful and joyous existence. To a man of a literal and prosaic character, the mind may seem lawless in these workings; but it observes higher laws than it transgresses, the laws of the immortal intellect; it is trying and developing its best faculties; and in the objects which it describes, or in the emotions which it awakens, anticipates those states of progressive power, splendor, beauty, and happiness, for which it was created.

## DR. BEATTIE AND HIS SON.

The following interesting anecdote is related by Dr. Beattie, speaking of his son:—He says—he had reached his fifth or sixth year, knew the alphabet, and could read a little; but had received no particular information with respect to the author of his being, because I thought he could not yet understand such information, and because I had learned from my own experience, that to be made to repeat words not understood, is extremely detrimental to the faculties of a young mind. In the corner of a little garden, without informing any person of the circumstance, I wrote in mould, with my fingers, the initial letters of his name, and sowing garden cresses in the furrows, covered up the seed, and smoothed the ground.

Ten days after, he came running to me, and with astonishment in his countenance, told me, that his name was growing in the garden. I laughed at the report, and seemed inclined to disregard it; but he insisted on my going to see what had happened. Yes, said I carelessly, on coming to the place, I see it is, but there is nothing in this worth notice—it is mere chance; and I went away.—He followed me, and taking hold of my coat, said with some earnestness, it could not be mere chance, for that something must have contrived it, so as to produce it.

I pretend not to give his words, nor my own, for I have forgotten both; but I give the substance of what passed between us, in such language as we both understood. So you think, I said, that what appears so regular as the letters of your name, cannot be by chance? Yes, said he, with firmness, I think so. Look at yourself, your legs and feet, and other limbs: are they not regular in their appearance, and useful to

you? He said they were. Came they then hither, said I, by chance? No, he answered, that cannot be; something must have made me. And what is that something? I asked. He said he did not know. (I took particular notice that he did not say, as Rousseau fancies a child in like circumstances, would say: That his parents made him.) I had now gained the point I aimed at, and saw that his reason taught him, (though he could not so express it) that what begins to be, must have a cause; and that what is formed with regularity must have an intelligent cause. I therefore told him the name of the GREAT BEING, who made him and all the world; concerning whose adorable name I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either that or the circumstances that introduced it.

The heart may be compared to a garden, which, when well cultivated, presents a continued succession of fruits and flowers, to regale the soul, and delight the eye; but when neglected, producing a crop of most noxious weeds; large and flourishing, because their growth is in proportion to the warmth and richness of the soil, from which they spring. Then let this ground be properly cultivated; let the mind of the young and lovely female be stored with useful knowledge, and the influence of women, though undiminished in power, will, like "the diamond of the desert," be sparkling and pure, whether surrounded by the sands of desolation, forgotten and unknown, or pouring its refreshing streams through every avenue of the social and moral fabric.

Evils in the journey of life, are like the hills which alarm travellers upon their road; they both appear great at a distance, but when we approach them we find that they are far less insurmountable than we had imagined.

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